



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver)

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|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------|
| 1. Yaseen <sup>1</sup> .                                                                                                                                                                                                                                                                                                                                                                  | يَس ۝                                                                                                                      |
| 2. By <sup>2</sup> The Qur'an <sup>x</sup> The Hakeeme <sup>3</sup> (infinite bekma <sup>4</sup> Possessor).                                                                                                                                                                                                                                                                              | وَالْقُرْآنِ الْحَكِيمِ ۝                                                                                                  |
| 3. Verily you <sup>g</sup> surely(are) of the mursaleena (sent-messengers).                                                                                                                                                                                                                                                                                                               | إِنَّكَ لَمِنَ الْمُرْسَلِينَ ۝                                                                                            |
| 4. On Sseratten (single and specific Path) straight.                                                                                                                                                                                                                                                                                                                                      | عَلَى صِرَاطٍ مُسْتَقِيمٍ ۝                                                                                                |
| 5. A descending <sup>5</sup> (of/caused by) The Mighty Ar-Raheeme (multitudinous mercy Giver).                                                                                                                                                                                                                                                                                            | تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ ۝                                                                                          |
| 6. To warn [you <sup>s</sup> ] a people not (had been) warned their fathers; so they (are) neglecters.                                                                                                                                                                                                                                                                                    | لِتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ ۝                                                              |
| 7. Laqad (verily, already and affirmatively) righted the say on most (of) them, so they believe not.                                                                                                                                                                                                                                                                                      | لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ۝                                                         |
| 8. Verily We made in their necks <sup>w</sup> shackles, so it <sup>w</sup> (being) to the chins; so they (are) muqmaboona (ones whose heads are forcefully bent backward so that they cannot look forward or down).                                                                                                                                                                       | إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ ۝                               |
| 9. And We made of between their hands <sup>w6</sup> a dam and of their rears a dam; so We overlaid them, so they discern/sight not.                                                                                                                                                                                                                                                       | وَجَعَلْنَا مِ بَيْنَ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ۝               |
| 10. And equal on them whether warned them you <sup>g</sup> or [you <sup>s</sup> ] warned them not, not believe they <sup>z</sup> .                                                                                                                                                                                                                                                        | وَسَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ۝                                              |
| 11. Verily only [you <sup>s</sup> ] warn whom <sup>p</sup> ettaba'a ([he] closely-followed) the Thekra (Qur'an) and khasheya ([he] reverently-feared) Ar-Rahaman by the invisible; so bashsher <sup>7</sup> (let-tell pleasant tidings) [you <sup>s</sup> ] (to) himby forgiveness <sup>w</sup> and a remuneration-kareemen <sup>8</sup> (bounteous, ennobling and of many uses/effects). | إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبَ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ۝        |
| 12. Verily We quicken the dead and We write what they <sup>z</sup> advanced and their effects/footprints <sup>9</sup> ; and everything abssa <sup>10</sup> (comprehensively reckoned) it <sup>x</sup> We in a principal manifester.                                                                                                                                                       | إِنَّا نَحْنُ الْحَيُّ الْمَوْتُ وَنَكْتُبُ مَا قَدَّمُوا وَءَاثِرَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ ۝ |

<sup>1</sup> See the *Lexicon* attached to this Translation for some commentary on this.

<sup>2</sup> In Arabic the letter “و” is a letter used to swear in the name of Allah! In English the equivalent for swearing is “by!” Therefore, since this Ayah begins by making an oath by the name of “القرآن”, so we start with the word “by” and not “و” as “و” will not suffice the meaning!

<sup>3</sup> See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”

<sup>4</sup> See the *Lexicon* attached to this Translation for “bekma!”

<sup>5</sup> The word “تنزيل” has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array! See التاج!

<sup>6</sup> The expression “between their hands” is a lofty Arabic tongue expression meaning: in from of them!

<sup>7</sup> See the *Lexicon* attached to this Translation for bashshara/youbashsharo/mubashsheron= يبشّر/يُبشّر/مُبشّر

<sup>8</sup> The word “kareem”= “كريم” is a subjective, singular, masculine noun! It has no exact English equivalent, as explained at length in the *Lexicon* attached to this Translation! Summarily it means bounty-giver ennobler!

<sup>9</sup> The word “الأثار” is specifically meant to be “footsteps,” to the mosques to perform the payers! See القرطبي!

<sup>10</sup> The word “أحصى” is comprehensively reckoned, i.e. accounted for from all aspects, not the simple enumeration! See البصائر!

13. And let-strike [you<sup>s</sup>] for them a parable/example, the village<sup>w</sup> companions *edb* (*when/since*) came (*to*) it<sup>w</sup> the *mursaloona* (*sent-messengers*).
14. *Edb* (*when/since*) We sent to them two, then they<sup>z</sup> denied them both, so we corroborated by a third; then they<sup>z</sup> said: verily we (*are*) to you<sup>b</sup> *mursaloona* (*sent-messengers*).
15. Said they<sup>z</sup>: not you<sup>z</sup> except human like us; and not descended *Ar-Rahman* of a thing; *en* (*not*) you<sup>f</sup> (*are*) except lying.
16. Said they<sup>z</sup>: our Lord knows, verily we (*are*) to you<sup>b</sup> surely *mursaloona* (*sent-messengers*).
17. And not on us except the announcement the manifester.
18. They<sup>z</sup> said: verily we omened by you<sup>b</sup>; *la'en* (*indeed if*) not desisted you<sup>z</sup> surely assuredly<sup>11</sup> we stone<sup>12</sup> you<sup>b</sup> and surely assuredly touch/betides you<sup>b</sup> from us a painful torment.
19. Said they<sup>z</sup>: your<sup>n</sup> omen (*is*) with you<sup>z</sup>; *is en*<sup>13</sup> (*if/-when*) (*had been*) reminded you<sup>c14</sup> rather you<sup>f</sup> (*are*) people prodigals/exceeders<sup>15</sup>.
20. And came from the city's<sup>w</sup> uttermost a man striding<sup>16</sup>; said [*he*]: O, my people *ettabe'ao* (*let-closely-follow*) you<sup>z</sup> the *mursaleena* (*sent-messengers*).
21. *Ettabe'o* (*let-closely-follow you<sup>z</sup>*) whom<sup>p</sup> not asks you<sup>b</sup> [*he*] a remuneration while they (*are*) *muhtadoona*<sup>17</sup> (*they who found and accepted the aright-guidance*).
22. And what (*is*) for me not worship [*I*] Whom *fattara* (*had innately-perfectly-originated*) me [*He*] and to Him you<sup>z</sup> (*are to be*) returned.

وَأَضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ  
الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿١٣﴾  
إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا  
فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُمُ  
مُرْسَلُونَ ﴿١٤﴾  
قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ  
الرَّحْمَنُ مِنْ شَيْءٍ إِن أَنْتُمْ إِلَّا  
تَكْذِبُونَ ﴿١٥﴾  
قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ ﴿١٦﴾  
وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ ﴿١٧﴾  
قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ  
تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا  
عَذَابٌ أَلِيمٌ ﴿١٨﴾  
قَالُوا طَئِرُكُمْ مَعَكُمْ أَيْنَ ذُكِّرْتُمْ  
بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿١٩﴾  
وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى  
قَالَ يَبْقَوْمِ اتَّبِعُوا الْمُرْسَلِينَ ﴿٢٠﴾  
اتَّبِعُوا مَنْ لَا يَسْئَلُكُمْ أَجْرًا وَهُمْ  
مُهْتَدُونَ ﴿٢١﴾  
وَمَا لِيَ لَا أَعْبُدُ الَّذِي فَطَرَنِي  
وَالِيهِ تُرْجَعُونَ ﴿٢٢﴾

<sup>11</sup> The "ل" in "لَيَمَسَّنَّكُمْ" and "لَنَرْجُمَنَّكُمْ" are a juratory "ل" = "ال القسم" amounting to = "التأكيد", i.e. affirmation, expressed in both cases by "assuredly"!

<sup>12</sup> The word "ترجم" in "لَنَرْجُمَنَّكُمْ" is the derivative of "رجم", which has many meanings: (1) stoned, i.e. struck with a stone, (2) cursed, (3) used abusive language of any kind, (4) left (someone) alone, i.e. left off, (5) banished, (6) surmised, (7) killed!

<sup>13</sup> For the expression "إن", *Emam al-Qurtobey*, rather noted Qur'an commentator, lists nine reading renditions of "إن", each is slightly different than the other!

<sup>14</sup> That is whenever you are reminded you augured, your omen is always with you!

<sup>15</sup> The word "مُسْرِفُونَ" translated as "exceeders" here in the sense of immoderate in giving, saying or doing! In this, case the addressees were "exceeders" in their stubbornness vis-à-vis the facts or the truth as presented by their messengers! Also, "مُسْرِفُونَ" means according to التاج disbelievers! I could not find this meaning for "مُسْرِفُونَ" as disbeliever except in a single not a main entry in التاج!

<sup>16</sup> The word "سعى" has several meanings, depending on the context: (1) "بمعنى عدا دون الشد" i.e. strode = walking with long steps, especially in a hasty or vigorous way, as in this context; (2) "بمعنى مشى أو مضى" i.e. treaded = walk on, over, or along; (3) "بمعنى اجتهد" = endeavored, i.e. he made conscientious or concerted effort toward an end; (4) "بمعنى قصد" intentionally treaded! When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الام" See اللسان, and البصائر! Refer to the attached list of References.

<sup>17</sup> See the *Lexicon* attached to this Translation for "muhtadee" and its plural "muhtadoon"/ "muhtadeen!"

23. *A'attakhetho*<sup>18</sup> (do [I] take and presume) of lesser than-/without Him *aaleha'tan* (deities); *en (if) Ar-Rahman* wants me by a *dhurren* (persistent distress) not enriches<sup>19</sup> *a'n* (off) me their intercession<sup>w</sup> a thing and nor they<sup>z</sup> rescue [me]<sup>20</sup>.

24. Verily I then surely in a misguidance manifest.

25. Verily I believed by your<sup>n</sup> Lord, so let-hear[me]<sup>21</sup> you<sup>z</sup>.

26. (*Had been*) said: let-enter [you<sup>s</sup>] the Paradise<sup>w</sup>; said [he]: *yalayta* (O, for a longing) my people know.

27. By what forgave me, my Lord and [He] made me of the *mukrameena* (they who are hospitality accorded and honor bestowed).

28. And not We descended on his people of after him of soldiers from the Heaven<sup>w</sup> and We were not *munzeleena*<sup>22</sup> (Causers of the descending).

29. *En (not)* was it<sup>w</sup> except a shriek-she<sup>y</sup> a one-she<sup>y</sup> then *edha* (suddenly/ whereas) they (are) *kha'medona* (stills/ quiets).

30. Alas, *hasratan*<sup>23</sup> (ardent contrition)<sup>w</sup> over the *eba'de* (worshippers/ submitters/ slaves) not *ya'atee*<sup>x</sup> (approaches-/ comes to)<sup>x</sup> them of a messenger except they<sup>z</sup> were by him *yastab'zeona* (they<sup>e</sup> are: affirmably- jesting/ jesting).

31. Have not they<sup>z</sup> seen how-many<sup>24</sup> We perished before them of the generations; verily they, to them not return.

32. And *en (not)* all *lamma*<sup>25</sup> (but/ except) together *laday*<sup>26</sup> (directly and possessively from) Us *muhdharoon*<sup>27</sup> (those that are made present predeterminedly vis-à-vis time and place).

33. And an *Aya'ton*<sup>w</sup> (miracle/ sign/ proof) for them (is) the dead-she<sup>y</sup> [the] land<sup>w</sup> We quickened it<sup>w</sup> and *akbrajna* (We emerged/ produced) from it<sup>w</sup> grains<sup>x</sup> so of it<sup>x</sup> they<sup>z</sup> eat.

ءَاتَخَذَ مِنْ دُونِهِ ءَالِهَةً إِنْ يُرَدَّنَ  
الرَّحْمَنُ بَصُرٍ لَا تَغْنَى عَنِّي  
شَفَعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونَ ﴿٢٣﴾

إِنِّي إِذَا لَفِي ضَلَالٍ مُبِينٍ ﴿٢٤﴾  
إِنِّي ءَامَنْتُ بِرَبِّكُمْ فَاسْمِعُونِ ﴿٢٥﴾  
قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَلَيْتُ  
قَوْمِي يَعْلَمُونَ ﴿٢٦﴾

بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ  
الْمُكْرَمِينَ ﴿٢٧﴾

وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ  
بَعْدِهِ مِنْ جُندٍ مِنَ السَّمَاءِ  
وَمَا كُنَّا مُنْزِلِينَ ﴿٢٨﴾

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا  
هُمْ خَمْدُونَ ﴿٢٩﴾

يَنْحَسِرُونَ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ  
رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٠﴾

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ  
الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣١﴾

وَإِنْ كُلُّ لَمَّا جَمِيعٌ لَدَيْنَا  
مُحْضَرُونَ ﴿٣٢﴾

وَأَيُّهُمُ الْأَرْضُ الْمَمِيَّةُ  
أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا  
فَمِنْهُ يَأْكُلُونَ ﴿٣٣﴾

<sup>18</sup> The word “إِتَّخَذَ” from “الِإِتَّخَاذَ” which is “إِفْتَعَالٌ” for “الِإِتَّخَاذَ,” as stated in لسان العرب; therefore, “إِتَّخَذَ” is always taking and presuming some-thing about what was taken! Thus, it is not just the mere taking!

<sup>19</sup> The word “تَغْنَى” has double meanings: (1) enriches, (2) suffices! But “enriches” includes suffice and not vice versa! As “enriches” makes rich or richer, makes fuller, more meaningful, or more rewarding whereas “suffices” meets the present needs of a specific task! Hence “enriches” is superior!

<sup>20</sup> The letter “نَ” in “يُنْقِذُونَ,” by Arabic (linguistic) Rule, is called “تون الوقاية او العمداء، حيث لا يُسْتَقْنَى عَنْهَا” which precedes the speaker’s pronoun “يَ”! The speaker’s pronoun “يَ” in “يُنْقِذُونَ” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat’s* end harmony (rhyme)! See إعراب القرآن، لمحمود صافي!

<sup>21</sup> Ibid, only regarding اسمعون!

<sup>22</sup> The word “munzeleen” is plural, masculine subjective noun, meaning the causers of the descending! Hence “munzeleen” has no English equivalent! Descenders= ones that descend, give a different meaning!

<sup>23</sup> The word “حسرة” is “أشد الندم,” see التاج! So we qualify the word “contrition” by ardent to indicate such intensity of contrition!

<sup>24</sup> The word “كَمْ” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long!”

<sup>25</sup> The particle “لَمَّا” has many functions, among them as an exhaustive particle, i.e.: restriction; so “but” here in its sense of exception! See مغني اللبيب and القرطبي!

<sup>26</sup> The word “لَدُنْ” is closer than “عِنْدَ” as you can say: “عِنْدِي مال و المال ليس بقبضتك الآن” thus, “لَدُنْ” which closer spatially and more specific! So, “directly and possessively from” (Us) seems to indicate such closeness! See اللسان!

<sup>27</sup> The word “muhdharoon” is plural of “muhdhar,” masculine, singular objective noun meaning: made present! However, such plural sense almost always despite their wish to be present!



34. And We made in it<sup>w</sup> gardens<sup>w</sup> of date-palms<sup>w</sup> and grapes and *fajjarna* (*We caused to gush*) in it<sup>w</sup> of the wells<sup>w</sup>.
35. To eat they<sup>z</sup> of its<sup>x</sup> *thama're*<sup>x</sup> (*trees/plant crops/fruits*)<sup>x</sup> and what worked their hands<sup>w</sup>; do then not they<sup>z</sup> thank.
36. *Subhana*<sup>28</sup> (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) Who [He] created the pairs<sup>29</sup>, all of it<sup>w</sup> of what the Earth<sup>w</sup> sprouts<sup>w</sup> and of their selves<sup>w</sup> and of what not they<sup>z</sup> know.
37. And an *Aya'ton*<sup>w</sup> (*miracle/sign/proof*) for them (*is*) the night<sup>x</sup> We slough of it<sup>x</sup> the day, then *edha* (*suddenly-/whereas*) they (*are*) *mudhlemoona* (*they that have darkness in them or who have lapsed in darkness*).
38. And the sun<sup>w</sup> runs<sup>w</sup> for a *mustagarren* (*permanent-abode/ultimate realization*) for it<sup>w</sup>; *tha'leka* (*he-that-afar-it/that*) (*is*) a fating (*of*) The Mighty The Omniscient.
39. And the moon<sup>x</sup> We fated it<sup>x</sup> zodiacs until [*it*<sup>x</sup>] returned like the *orjoona* (*shrivelled date-palm stalk*) the old.
40. Neither the sun<sup>w</sup> befitting for it<sup>w</sup> to overtake the moon<sup>x</sup> and nor the night (*is*) the day's foregoer; and each (*is*) in an orbit swimming they<sup>z</sup>.
41. And an *Aya'ton*<sup>w</sup> (*miracle/sign/proof*) for them (*is*) (*that*) surely We carried their progeny<sup>w</sup> in the *folke*<sup>x</sup> (*ship*)<sup>x</sup> the laden.
42. And We created for them of its<sup>x</sup> similar what they<sup>z</sup> ride.
43. And *en(if)* [*We*] will [*We*] drown them, then neither a cry for them and nor (*are to be*) rescued they<sup>z</sup>.
44. Except a mercy<sup>w</sup> from Us and a *mata'an*<sup>30</sup> (*resource for a transitory worldly delight*) to a while.

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ  
وَأَعْنَابٍ وَفَجْرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٣٤﴾  
لِّبَآكُلُواْ مِنْ ثَمَرِهِْ وَمَا عَمِلْتُمْ  
أَيَّدِيهِمْ أَفَلَا يَشْكُرُونَ ﴿٣٥﴾  
سُبْحَنَ الَّذِي خَلَقَ الْأَزْوَاجَ  
كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِن  
أَنفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾  
وَأَيَّاءُ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ  
فَإِذَا هُمْ مُظْلِمُونَ ﴿٣٧﴾  
وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا  
ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾  
وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ  
كَالْعُرْجُونِ الْقَدِيمِ ﴿٣٩﴾  
لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ  
الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ  
وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾  
وَأَيَّاءُ لَهُمُ أَنَا حَمَلْنَا ذُرِّيَّتَهُمْ فِي  
الْفَلَكِ الْمَشْحُونِ ﴿٤١﴾  
وَخَلَقْنَا لَهُمْ مِن مِّثْلِهِ مَا  
يَرْكَبُونَ ﴿٤٢﴾  
وَإِنْ نَّشَأْ نُغْرِقْهُمْ فَلَا صَرِيحَ لَهُمْ  
وَلَا هُمْ يُنْقَذُونَ ﴿٤٣﴾  
إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٤٤﴾

<sup>28</sup> The word "*subhana*" = "سبحان" has no English equivalent! Wherever this word, or its grammatical inflections (such as "سبحانك" or "سبحانه") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness! So, we can render "*subhana*" = "سبحان" concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him!*

<sup>29</sup> The word "زوج" in "زوجين" strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen), (5) hue (color). And quite relevant to the word "زوج" is its plural: (1) "أزواج", which could also mean: (2) similar, i.e. the look-likes! , (3) hues! See اللسان!

<sup>30</sup> The word "متاع" = "mata'an" is rooted in the word "مَتَعَ" = "matta'd" with many meanings, among them: resources of transitory worldly delight! See the Lexicon attached to this Translation for elaboration!

45. And if (*being/had-been*) said for them: *ettaqo* (*let-you<sup>z</sup> reverently-guard not to displease*) what (*is*) between your<sup>n</sup> hands<sup>w31</sup> and what (*is*) behind you<sup>b</sup> *la'allā* (*craving currently unavailable deed that/perhaps*) you<sup>b</sup> *torhamona*<sup>32</sup> (*to be mercy-given you<sup>z</sup>*).
46. And not *ta'tey*<sup>w</sup> (*descend/come*)<sup>w</sup> them of an *Aya'ten*<sup>w</sup> (*miracle/sign/proof*) of their Lord's *Aya'te*<sup>w</sup> (*plural for Aya'ten*<sup>w</sup>) except they<sup>z</sup> were *a'n* (*regarding*) it<sup>w</sup> shunners.
47. And if (*being/had-been*) said for them: let-expend you<sup>z</sup> of what provided you<sup>b</sup> Allah, said who<sup>r</sup> they<sup>z</sup> disbelieved to whom<sup>r</sup> they<sup>z</sup> believed: *a'nutt'emo* (*do we: give to ingest/feed*) whom<sup>p</sup> if/had<sup>33</sup> wills/willed Allah *att'ama* (*gave to ingest/fed*) him; *en* (*not*) you<sup>f</sup> (*are*) except in a misguidance manifest.
48. And they<sup>z</sup> say: when (*is*) this the appointment, *en* (*if*) you<sup>c</sup> [were] *ssa'degeena* (*always truth enforcers*).
49. Not wait they<sup>z</sup> except a shriek-she<sup>y</sup> one-she<sup>y</sup> [*it*<sup>w</sup>] takes-she<sup>y</sup> them while they dispute.
50. So not can they<sup>z</sup> (*make*) an enjoinder<sup>w</sup> and nor to their families<sup>w</sup> return they<sup>z</sup>.
51. And (*had-been*) blown in the horn, then *edha* (*suddenly/whereas*) they (*are*) from the *ajda'the* (*tombs*) flitting they<sup>z</sup>.
52. Said they<sup>z</sup>: O, *waylana*<sup>34</sup> (*woe/ruin/long-lasting torture for us*); who aroused/resurrected<sup>35</sup> us from our berth; this (*is*) what promised us *Ar-Rahman* and *ssadaqa* (*always enforced the truth*) the *mursaloona* (*sent-messengers*).
53. *En* (*not*) was except a shriek-she<sup>y</sup> one-she<sup>y</sup> then *edha* (*suddenly/whereas*) they (*are*) together *laday*<sup>36</sup> (*directly and possessively from*) Us *muhdharoona*<sup>37</sup> (*those that are made present predeterminedly vis-à-vis time and place*).
54. So today not (*to be*) wronged<sup>38</sup> a self<sup>v</sup> a thing and nor (*to be*) requited you<sup>z</sup> except what you<sup>c</sup> were working.

وَإِذَا قِيلَ لَهُمْ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٠﴾

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٥١﴾

وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا الَّذِينَ كَفَرُوا الَّذِينَ آمَنُوا أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ إِنْ أَتَيْنَاهُ إِلَّا فِي ضَلَالٍ مُبِينٍ ﴿٥٢﴾

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٥٣﴾

مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٥٤﴾ فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَى أَهْلِهِمْ يَرْجِعُونَ ﴿٥٥﴾

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَى رَبِّهِمْ يَنْسِلُونَ ﴿٥٦﴾ قَالُوا يَنْوِيلُنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ﴿٥٧﴾

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿٥٨﴾ فَالْيَوْمَ لَا تَظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٩﴾

<sup>31</sup> The lofty say "between your hands" is an Arabic *tongue* expression, meaning: *before you*, or *in front of you!*

<sup>32</sup> The word "رحمة" = "mercy" in Arabic "رحمة" is *unlike* its English equivalent, in that "رحمة" can be *conjugated* into *verbs* of the past, present, future, active, passive, etc! As in this case, it is constructed in the *future-passive* for the *masculine plural*! There is *no way to exactly* render this in English *per se*! So the closest is to possibly say: "perhaps you<sup>z</sup> *torhamona* (*be given-mercy*) you<sup>z</sup>" thus introducing the idea of "giving-mercy" which the Arabic text does not really say *per se*! The Arabic says, as if to say: *perhaps you are being mercied,*" which cannot be said in *correct* English, as there is *no* such word as "*mercied!*"

<sup>33</sup> The particle "لو" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "لو" amounts to "if/had" or "when!" See *إبن هشام*

<sup>34</sup> *Waylon* is an Arabic word that has three *distinct* meanings: (1) long lasting torture; (2) a valley in the Hell Fire with *intense* heat that it melts everything that comes into it; (3) ruin.

<sup>35</sup> The word "بعث" carries several meanings, among them: *sent, arouse, resurrected, awaken, and prompted!*

<sup>36</sup> The word "لدى" is *closer* than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن" thus, "لدى" which *closer* spatially and more specific! So, "*directly and possessively from*" (Us) seems to indicate such *closeness*! See *اللسان*!

<sup>37</sup> <sup>37</sup> The word "*muhdharoon*" is plural of "*muhdhar*," *masculine, singular objective noun* meaning: *made present*! However, such *plural sense* almost always *despite* their wish to be present!

<sup>38</sup> The word "wrongs" has *myriads* of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!

55. Verily the Paradise's<sup>w</sup> companions today (are) in a work marveling<sup>39</sup>.  
 56. They and their spouses (i.e. wives) (are) in shades on the couches recliners.  
 57. For them in it<sup>w</sup> fruit<sup>w40</sup> and for them what they<sup>z</sup> claim/wish<sup>41</sup>.  
 58. Peace, a say of a Lord Raheemen (iterative mercy Giver).  
 59. And imtazo (let-be-you<sup>z</sup> distinguished) today, O, you the criminals<sup>x</sup>.  
 60. Have not [I] covenanted to you<sup>b</sup> O, Adam's sons that not you<sup>z</sup> worship the Satan; verily he (is) for you<sup>b</sup> a foe<sup>42</sup> manifest.  
 61. And that let-you<sup>z</sup> worship Me; this (is) Sseratton (road/ way) straight.  
 62. And laqad (verily, already and affirmatively) [he] misled of you<sup>b</sup> many generations; have then not been you<sup>z</sup> cerebrating.  
 63. This-she<sup>y</sup> (is) Hell<sup>w</sup>, which<sup>u</sup> you<sup>c</sup> [were] (being) promised.  
 64. Isslam<sup>43</sup> (let-broiled you<sup>z</sup> on/ by) it<sup>w</sup> today, by<sup>44</sup> what you<sup>c</sup> were disbelieving you<sup>z</sup>.  
 65. Today, We seal/consummate<sup>45</sup> on their mouths<sup>w</sup> and talk (to) Us their hands<sup>w</sup> and witness/testify their feet<sup>w</sup> by what they<sup>z</sup> were earning.  
 66. And if<sup>46</sup> [We] will, surely We (would have) smothered on their eyes<sup>w</sup> then they<sup>z</sup> (would have) raced (to) the Sseratte (road/ way), so wherefrom<sup>47</sup> they<sup>z</sup> sight.  
 67. And if<sup>48</sup> [We] will surely We (would have) deformed them on their station, so not could proceed they<sup>z</sup> and nor return they<sup>z</sup>.

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَكَّهُونَ ﴿٥٥﴾  
 هُمْ وَأَزْوَاجُهُمْ فِي ظِلِّلٍ عَلَى الْأَرَائِكِ مُتَكَبِّونَ ﴿٥٦﴾  
 لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا يَدْعُونَ ﴿٥٧﴾  
 سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ ﴿٥٨﴾  
 وَامْتَرُوا الْيَوْمَ أَيُّهَا الْمَجْرُمُونَ ﴿٥٩﴾  
 أَلَمْ أَعْهَدْ إِلَيْكُمْ يٰٓأَدَمُ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٠﴾  
 وَأَنْ أَعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦١﴾  
 وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ ﴿٦٢﴾  
 هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٦٣﴾  
 أَصَلُّوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٦٤﴾  
 الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٦٥﴾  
 وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى يُبْصِرُونَ ﴿٦٦﴾  
 وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ ﴿٦٧﴾

<sup>39</sup> The word “فأكهون” means “يتعجبون”=marveling, see القرطبي والتاج!

<sup>40</sup> The word “فاكهة” = “fruit” in Arabic is feminine-gender! Hence it and its qualifier adjective are feminized by <sup>w</sup>!

<sup>41</sup> The word “يدعون” has more than one meaning! It could mean (1) wish, or (2) claim! See القرطبي واللسان!

<sup>42</sup> The word “عدو” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see الهادي واللسان!  
<sup>43</sup> The word “يصلون” transliterated “yaslawna” here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely kindled Fire!

<sup>44</sup> The particle “ب” in “بكم” commands fourteen different meanings, among them “the causality,” as indicated here by “by” = “for!” See المغني اللبيب!

<sup>45</sup> That is close hermetically and determined irrevocably, or tighten on their mouths!

<sup>46</sup> The particle “لو” since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a “لو” amounts to “if” or “when!” See المغني اللبيب، ابن هشام!

<sup>47</sup> The word “أتى” is a multi-meaning adverbial particle: wherefrom, when, how-so, where!

<sup>48</sup> See footnote 33 above regarding “لو”!



|                                                                                                                                                                                                                                          |                                                                                                           |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------|
| 68. And whomever [We] age him [We] (turn) him upside-down in the creation; do then not they <sup>z</sup> cerebrate.                                                                                                                      | وَمَنْ نُعْمِرْهُ نُؤَكِّدْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ ﴿٦٨﴾                                      |
| 69. And not We taught him the poetry; and (is) not befitting/facile for him; <i>en</i> (not) he/it <sup>x49</sup> except a <i>Thekron</i> (message/exhortation) and a Qur'an manifest.                                                   | وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ ﴿٦٩﴾          |
| 70. To warn [he] whomever [he] [was] <i>hayyan</i> (living-/ alive) and right [the] say on the disbelievers.                                                                                                                             | لِيُنذِرَ مَنْ كَانَ حَيًّا وَبِحَقِّ الْقَوْلِ عَلَى الْكَافِرِينَ ﴿٧٠﴾                                  |
| 71. Have [and] not seen they <sup>z</sup> (that) surely We created for them of what worked Our Hands <sup>w50</sup> <i>an'aaman</i> <sup>w</sup> (cattle/ sheep/ goats/ camels) <sup>w</sup> so they(are)for it <sup>w</sup> possessors. | أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَمًا فَهُمْ لَهَا مَلَكَونَ ﴿٧١﴾ |
| 72. And We humbled it <sup>w</sup> for them; so of it <sup>w</sup> (are) their rides/ride <sup>51</sup> and of it <sup>w</sup> eat they <sup>z</sup> .                                                                                   | وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾                                   |
| 73. And for them in it <sup>w</sup> benefits <sup>w</sup> and drinks; do then not thank they <sup>z</sup> .                                                                                                                              | وَهُمْ فِيهَا مَنْفَعٌ وَمَشَارِبُ أَفَلَا يَشْكُرُونَ ﴿٧٣﴾                                               |
| 74. And <i>ittakhatbo</i> <sup>52</sup> (they <sup>z</sup> took and presumed) of lesser than/- without Allah <i>aalehatan</i> (deities), <i>la'alla</i> (craving currently unavailable deed that, perhaps) they (are to be) succored.    | وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَعَلَّهُمْ يَنْصَرُونَ ﴿٧٤﴾                                      |
| 75. [Not] can they <sup>z</sup> succor them; and they for them soldiers <i>muhdharoon</i> <sup>53</sup> (those that are made present predeterminedly vis-à-vis time and place).                                                          | لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُحَضَّرُونَ ﴿٧٥﴾                                      |
| 76. So let not sadden you <sup>g</sup> their say; verily We know what they <sup>z</sup> conceal and what they <sup>z</sup> disclose.                                                                                                     | فَلَا تَحْزَنْكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ ﴿٧٦﴾                          |
| 77. Has not seen the human (that) surely We created him of a <i>nuttfa'ten</i> (sperm-drop) <sup>w</sup> then <i>edha</i> (suddenly/ whereas) he(is), <i>kha'sseemon</i> (iterative disputant/ antagonist) manifest.                     | أَوَلَمْ يَرَ الْإِنْسَنُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿٧٧﴾              |
| 78. And [he] struck for Us a parable/example and [he] forgot <sup>54</sup> (ceased paying attention to) his creation; said [he]: Who <sup>a</sup> quickens the bones while it <sup>w</sup> decay.                                        | وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ ﴿٧٨﴾                |

<sup>49</sup> The pronoun “هو” in this *Ayah* potentially carries more than one meaning! Qur'an commentators differ as to exactly what it is? For example: *Emam al-tubari* says: “أَيُّ مُحَمَّدٍ أَنْ هُوَ” *Emam al-qurطبي* says: “أَيُّ هَذَا الَّذِي يَتْلُوهُ” *Emam al-razi* says: “أَيُّ هُوَ ذَكَرٌ وَ مَوْعِظَةٌ” And said “الذَّكَرُ” = “الرَّاعِبُ” = *Mohammad* (SAWS), just like “الكَلِمَةُ” = “The Word” = *Esa*, son of *Maraima* (*Mary*), see *الرَّاعِبُ*! Of course others do likewise, and each with a good rationale supporting their stand! So this pronoun could be: “he” or “it”!

<sup>50</sup> Regarding “Our Hands,” some maintain that the “hands” are symbols of divine Might or Power!

<sup>51</sup> The word “رُكُوبُهُمْ” with a “فَتْحَةٌ عَلَى الدَّر” is a plural, and said others “رُكُوبُهُمْ” with “إِضْمَافَةٌ عَلَى الدَّر”

<sup>52</sup> The word “اتَّخَذَ” from “الِاتِّخَاذُ” which is “إِفْتَعَالٌ” for “الِاتِّخَاذُ” as stated in *لسان العرب*; therefore, “اتَّخَذَ” is always taking and making/ presuming a thing of what was taken! Thus, it is not just the mere taking!

<sup>53</sup> The word “muhdharoon” is plural of “muhdhar,” masculine, singular objective noun meaning: made present! However, such plural sense almost always despite their wish to be present!

<sup>54</sup> The word “نَسِيَ” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of cast off or ceased to pay attention to! The second meaning especially applies where Allah says: “We forgot you,” (S32:14), as Allah does not forget, but He chooses to cease paying attention to a thing! See *اللسان*!

79. Let-say [*you*<sup>s</sup>]: quickens it<sup>w</sup> Who [*He*] established it<sup>w</sup> first once-she<sup>y</sup> (*time*<sup>w</sup>); and He (*is*) by every creation Omniscient.

قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ  
مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾

80. Who [*He*] made for you<sup>b</sup> of the trees<sup>w</sup> the green a fire<sup>w</sup>; then *edha* (*suddenly/ whereas*) you<sup>f</sup> (*are*) of it<sup>x</sup> you<sup>z</sup> kindle.

الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ  
الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِّنْهُ

تُوقِدُونَ ﴿٨٠﴾

81. Does not Who [*He*] created the Heavens<sup>w</sup> and the Earth<sup>w</sup> surely *Qadir*<sup>55</sup> (*He-Who is capable of: giving/ doing/ enforcing/ or influencing*) on to create like them; *bala*<sup>56</sup> (*certainly-not*); and He (*is*) The *Khallaqo* (*multitudinous Creator*), The Omniscient.

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ  
وَالْأَرْضَ بِقَدِيرٍ عَلَىٰ أَنْ يَخْلُقَ  
مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨١﴾

﴿٨١﴾

82. Verily only His command if [*He*] wanted a thing (*is*) to say for it<sup>x</sup>: let-be [*you*<sup>s</sup>], so [*it*<sup>x</sup>] is.

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ  
يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٨٢﴾

﴿٨٢﴾

83. So *subhana*<sup>57</sup> (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) Who (*is*) in His Hand<sup>w58</sup> *Malakooto*<sup>59</sup> (*everlasting-absolute-Kingship*) (*of*) every-thing and to Him (*are to be*) returned you<sup>z</sup>.

فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ  
كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾

﴿٨٣﴾

<sup>55</sup> The word “قادر” is *masculine, singular, subjective noun*, meaning: (1) *Causar of Fate*, (2) *He-Who is capable of: giving, doing, enforcing, or influencing!*

<sup>56</sup> The word “bala”= “indeed-not” is absolutely *not* synonymous to “yes”= “نعم,” see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration!

<sup>57</sup> The word “subhana”= “سبحان” has *no* English equivalent! Wherever this word, or its grammatical *inflections* (such as “سبحانك” or “سبحانه”) occur all are *associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do*, thus Allah is *hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness!* So, we can render “subhana”= “سبحان” concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him!*

<sup>58</sup> Some maintain that the “hands” are *symbols* of divine *Might or Power!*

<sup>59</sup> The word “ملكوت” means *kingship* but of *everlasting and absolute nature!*